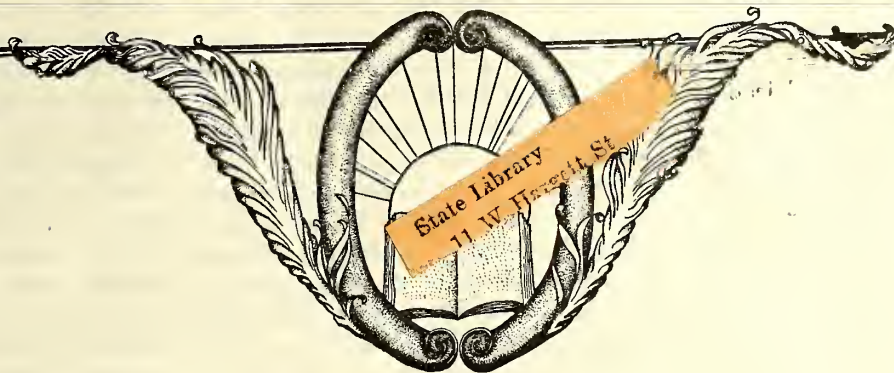


The Christian Sun



Mary's Story in the House of John.

Once more you want to hear me tell?
We stopt to drink at David's Well
Before we reached the Inn. A calm
As of great peace was on the palm
A bird flew to her happy nest,
A low bough hushed in evening rest;
And on the ridge beyond, a fox
Slipped to his hole among the rocks.
That night of marvel and alarms
The Wonder-Babe was in my arms.
But when he came rose-white (the One
Who made the world and lit the Sun)
There was no place where we could lay
His head, save in the ox's hay—
Save in the ass's humble stall:
So there we laid the Lord of all,
A yoke was leaning to the bed,
A fish-net hanging overhead;
And under yellow barley ricks
A hen was brooding on her chicks.
Outside I heard the shepherds sing—
Then flashed the lightning of a wing!
There was quick fragrance in the air,
A sound of harpings everywhere;
And cries of far hosannas—cries
That silvered out of rifted skies;
And through the roof I could discern
The glory of the angels burn;
Till suddenly the little stall
Shone like a lighted palace hall;
And I was filled with rapture-rest,
For God was warm against my breast!

EDITORIAL.

THEIR ANGELS.

..In heaven their angels do always behold the face of my Father which is in heaven, Matt. 18:10. Golden text for Sunday Dec. 8.

Christ exalted childhood. In the lesson today He shows His estimate of the child in three ways. First, He declares that the child is a model for all living, that men must become not unlike but like, children. If those who have attained their majority would enter into the kingdom of heaven, would escape from death to life, from penalty to peace, they must come to be like children, innocent, dependent, willing, full of faith and truth.

And then children are exalted in that their guardian angels are in heaven looking at God, but caring for them.

With their eyes on God they understand what is that perfect will of God, and so watch over and care for and control the child in harmony and unison there-with.

"Their angels" do not mean their spirits after death, because it is in the present tense, do now, ever, always, at the present. The term means their guardian angels. Each soul has assigned to it a guardian angel. Hebrews 1:14 says, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Psalms 34:7 says "The angel of the Lord encampeth round about them that fear him, and delivereth them." Also Psalms 91:11 teaches the same; "For he will give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands," etc. Luke 15:10 says, "There is joy in the presence of the angels of God over one sinner that repenteth." This then is one of the functions of the angels, to watch over, to guard, to sustain, to serve those who are in harmony with the will of God and seek to obey Him in all their way—trusting, unquestioning, depending solely and entirely upon Him even as babes upon their parents.

The picture is this, and the fact, "It is to these supreme beings (the angels) who draw their knowledge and love directly from Almighty God, and receive their commands from his mouth, that the tender lambs of Christ's flock are committed." And this is what Christ meant by becoming as a child, so committing our way to Him that one of these supreme beings, an angel, may be appointed by the

Father, as our guardian—one never in the presence of God, looking into His face, yet directing our foot-steps for us.

Christ exalts childhood, in the third place, by declaring that "It is not the will of your Father who is in heaven, that one of these little ones should perish." The child is already in the kingdom, and is due to stay there. And it would stay in the kingdom, if sin did not lay its cruel fingers upon the child's heart and pollute it with filth and foulness and death.

There was a great revival in a town. The preacher who was in charge was stopping at the home in which little Mary lived. Returning from the meeting one afternoon and meeting Mary coming into the house with an armful of wood the evangelist accosted her: "Well Mary have you ever found Jesus?" In bewilderment the child dropped her wood and frankly replied, "Why, I did not know I had ever lost him." There is no reason why the child should lose Jesus save the reason named, the sin that comes in to pollute and destroy.

THE MISSIONARY SITUATION.

The most sickening situation that we know anything about, in all our Christian church and cause, is the present attitude of our people to the foreign mission work. We had few enough missionaries, and all too few heaven knows, on the field five years ago. Now Dr. Barrett of The Herald of Gospel Liberty is authority for the statement that we have no more missionaries on the field now than we had then, and the missionary debt is as large now as then, and that no new missionaries have been sent out in that time. Now will good Dr. Barrett, or some other beloved and knowing one tell us the cause, the real cause, of such a situation as that? There is trouble some where brethren. We need not try to cover that up, nor smooth it over. What is the matter? Some what is wrong, vitally and painfully wrong. Other branches of our church work are growing, increasing in usefulness, in income and in out go. But our mission interests grow less. Instead of going forward we are going backward: and that too at a fearful and tremendous rate. We seem to be asleep on the missionary topic, and no body seems to care that we are asleep.

Is the trouble with the churches and the people? Then why does not somebody say so, and say so with such speech and truth that the people shall be convinced?

Is the trouble with our mission officers in Dayton? Can't those in charge there

stay the tide that has set in against us, or our people to action, and raise the money to meet the increased demand? If not, then it seems to us they should graciously resign their position, and give way to some body, or bodies, who can grapple with the situation and apply the remedy. This is said in all candor and kindness. No church enterprise can stand still and live. It must either go forward or die. In foreign missions we are not going forward: we are going backwards.

The situation seems to us to be this: No body questions the honesty, the integrity, the sincerity of those in charge of our mission offices. The books seem to be kept all right, and not a dollar goes, or has ever gone, unaccounted for.

The only lack that we know any thing about is a lack of interest in missions and of funds to carry forward the work. Now the present officials seem to fail to get the necessary funds, to increase or even keep up the income, to arouse the people to a sense of their duty in the mission cause. Now if this is fact, why on earth don't those officials get us pastors, peoples and churches to do something, or graciously give way to some one or ones who can? The people will give the money all right if the matter is properly presented; but in all candor brethren nobody is laying the matter before the people in any sort of a fetching way, or telling manner. Can't Dr. Barrett tell us where and what the real trouble of the present situation is? Or are we to go on at the present poor dying rate?

THE PUBLISHING HOUSE.

The work on our building is being pushed with all possible speed. There has been delay in getting building material, especially bricks. It seems that everybody is trying to build and every order you place there are a dozen ahead of you. We had the promise and the contract that our building should be finished by December 1. The brick work is nearly done, and could be easily finished in three or four days now if bricks could be had.

It will certainly be a creditable building when completed. The best grade of material has been used and the front is of gray pressed bricks.

Machinery is being purchased and will be ready for shipment as soon as the building is ready to receive it. We had very much hoped to begin printing in the new House by January 1, but that looks doubtful now unless the builders make better speed the next two weeks than in the past.

OUR NEW ORPHANAGE SUPERINTENDENT.

In the children's department this week "Uncle Jim" says good-bye to our Orphanage work, as Superintendent, and Rev. E. M. Carter speaks his word of greeting as our new Superintendent. The best wishes of all The Sun family will follow Bro. Foster to his field of ministerial labor at Waverly, Va., and the same good wishes will greet Bro. Carter on his taking up the work at the Orphanage. As has been said heretofore the Trustees gave up Bro. Foster with great regret and only when compelled to do so, and now Bro. Carter is installed to take up the good work so well begun and should have, as he doubtless will have, the universal sympathy, support and cooperation of our entire brotherhood. Brother Carter is no stranger amongst us. He was for a period of years a student in Elon College, has been, since leaving College actively and successfully engaged in pastoral and ministerial duties, a member of our Alabama Christian Conference, pastor of churches in that and in Georgia and Alabama Conference, and for some year now Secty. of his Conference. Bro. Carter is a man of a family, a wife and two children. Neither is his wife a stranger to us, having been for a time a student in Elon College as Miss Lovie Floyd.

Bro. Carter has moved into the Orphanage, has taken charge, and his wife is to come in a short while. A great work awaits Bro. Carter and heavy responsibilities will be laid upon him. He should have the prayers of a united church that God will give him wisdom, knowledge and discretion that the charges of the church committed to his care shall be well trained and directed to the higher and better things of Christian living and activity.

A PASTORS' CONFERENCE

The North Carolina and Virginia Conference in its recent session at Greensboro, N. C. provided for a Pastor's Conference during the year, and Rev. J. W. Holt, President, was elected to arrange for the same, at the most suitable time and place.

Bro. Holt is of opinion that this Pastors' Conference should be held at Elon College beginning on the morning of Tuesday after the first Sunday in January 1913. He desires to make the Conference both practical, profitable and inspirational. He wishes the brethren to write him of the questions and topics they would like to have discussed, and to send any suggestion that would help to make the Conference a success. This is worth while. If the pastors will cooperate in

this matter it should and will be a very helpful meeting. What say you brethren!

ELON COLLEGE NOTES.

Thanksgiving is a glorious season at the College. The students are always happy and buoyant. Many friends lend charm and gaiety to the occasion and the public exercises are always of a high order. The snow this year gave a picturesqueness to the scene. It was good to be here.

The exercises by the children of the Orphanage and village on Thanksgiving morning were entertaining and the offering amounted to more than \$25.00.

The Annual Thanksgiving Dinner of the College was up to the standard of former years and highly enjoyed. Prof. Campbell was toastmaster.

The public entertainment of the Philologist Society was excellent, every number being rendered without error or bating.

The music on Friday evening, in which seventeen participated, was a great credit to the Department and to the College.

The Junior-Senior Debate, the first of its kind, gave a fitting close to a memorable season of festivity and enjoyment. The Juniors were victorious.

One of the most impressive events of the Thanksgiving period was the planting of the historic ivy around the old hunched-back oak on the campus by the Senior Class. It was done with dignity and with charm.

The College was happy in the number of visitors who came our way during the Thanksgiving recess. We mention the following patrons: Mr. and Mrs. Kemp B. Johnson, Cardenas, N. C.; Mr. and Mrs. Ed. R. Rand, McCullers, N. C.; Mrs. C. R. Brothers, Suffolk, Va.; Mrs. T. A. Moffitt, Damsenr, N. C.; Mr. George M. McCullers, McCullers, N. C.; and Dr. P. H. Fleming, High Point, N. C.

Alma Mater also gladly welcomed the following of her Alumni during the holiday season: Prof. John T. Cobb, Coolemees, N. C.; Rev. J. C. Stuart, Aurelian Springs, N. C.; Miss Mabel Farmer, Rameur, N. C.; Mr. J. A. Dickey, Jr., Burlington, N. C.; Hon. J. Adolph Long, Graham, N. C.; Miss Macie Farmer, Linwood, N. C.; Prof. W. L. Anderson, Summerfield, N. C.; Prof. J. S. Truitt, Madison, N. C.; Miss Mary Foster, Burlington, N. C.; Mrs. T. W. Chandler, Virginia, Va.; Rev. H. E. Rountree, and wife, of Greensboro, N. C.; and Miss Alice Patton, Roxboro, N. C.

So many old students and friends came that we cannot mention any since there is

not space to name all. We were glad to have them, always are. There is no place prouder to have visitors than we of Elon are.

The Executive Board of Trustees of the Orphanage and of the College both held short business sessions this week.

The Women's Home and Foreign Mission Board of the W. N. C. Conference met here Friday to plan its work for the year. The Board consists of Mrs. W. H. Carroll, Mrs. T. A. Moffitt, and Miss Myrtie Lawrence.

Miss Ethel Cook and mother of Springfield, Ohio, are guests of Miss Wilson and mother. Miss Cook was once director of the Art Department here. Her friends are glad to greet her here again.

Dr. Newman filled the College pulpit Sunday, preaching a sermon specially designed to influence the religious life of young people.

Prof. Brannock and family spent the vacation period in Mebane.

Prof. Lawrence was sick for two days last week.

Mrs. W. S. Tate and Miss Mamie are at home from an extended visit to relatives in Norfolk, Va.

Many ministers are to attend the lectures on Campbellism by Dr. J. J. Summerbell. The lectures begin at 3 P. M. Wednesday and close on Friday at noon. All the ministerial students of the College will also be members of this Institute.

There is deep regret here at the death of Capt. W. T. Young, Youngsville, N. C. Rev. J. W. Wellous, Rev. Jas. L. Foster, and the writer expect to attend his funeral, which occurs Monday afternoon.

Our friends will greatly aid us if they will bring their influence on behalf of the College to bear upon doubtful ones among the young people of their acquaintance. Each January we have many such students to enter. Many have already signified their intention to enroll then. It can be swelled to many more, if our friends will only speak the deciding word. Thank you. W. A. Harper.

One of the great Roman rulers in retiring from office gave the following advice to his successor: "Do not appeal to those who think, for there are not enough people who think to amount to anything. Everybody can see, but few can think, therefore appeal to the eye and not to the mind if you would succeed."

The American Board (Congregationalist) reports total receipts for Foreign Missions for the year ending September 1 of \$1,062,420. The year closed with all appropriations paid and a small surplus in the treasury.

CHRISTIANS IN EASTERN CAROLINA.

The Eastern Virginia Christian Conference convened in its last annual session with the Damascus Christian church, situate about one mile south of Sunbury, Gates county, N. C. on October 29th, 30, and 31st and Nov. 1st, 1912. This conference was organized in 1817 at Holy Neck in Nansemond County, Virginia, and has held yearly sessions since with the exception of the year of the War between the States.

There are four Christian Churches in Gates County that belong to this body as they are nearer this conference than to any other conference in N. C. These are Damascus, Eure, Sarem, and Oak Grove. Rev. J. M. Roberts served all these churches last year but will not serve all the coming year.

Damascus is situated in the historic Albemarle region of N. C. This section was first settled by people from Virginia, who were seeking better farming lands, better stock ranges, and lower taxes, and freedom from the religious persecutions which were in vogue in Virginia at that time. When these settlers first came they were as free from all restraints of law and custom as the birds that sing in the trees around them. At that time this section was known as "no man's land."

The first settlement was made in this section by Roger Green and his associates on the banks of the Chowan and Roanoke rivers about 1653. Near here the first English ships came and met the Indians and discovered tobacco in 1584. Near here the next year the first English settlement in America was attempted, the first fort was built, the first government was set up in America by English subjects, the first child was born to English speaking parents, and the sufferings and hardships of the English colonists in America had their beginnings. But Sir. Walter Raleigh's plans of colonization failed, and the first permanent English colony was to have its birth on the banks of the historic James and from thence were to come the men and women who were to plant civilization in the forests of N. C.

When they came, they came in small groups, and did not have enough of any one sect to set up religious worship. Thus it was that many years elapsed before a sermon was preached on N. C. soil.

In 1663 the province of Carolina was granted to the eight Lords Proprietors, but the section now known as Gates and the adjoining countries north of the Chowan river were not included in the grant. In this section is found the oldest recorded deed in the state. It was signed by

Kilkocanen, chief of the Yeopin Indians to George Durant and was dated twenty one years before Gilliam Penn bought his tract from the Indians in Pennsylvania.

In 1665 this, the Gates county section was granted by the English King to the Lords Proprietors who collected all the rent they could and left little for the people to give to the support of the gospel. From time to time there were several ineffectual attempts made to set up the Episcopal Church as the State Church in this section, and in 1765 this was partially accomplished by the aid of the London Society for the Propagation of the Gospel, and a few small churches were built, and fewer glebes were laid off.

This was on account of the fact that most of the people of N. C. were dissenters, and did not like the Episcopal Church. Some of the early missionaries to this section had to live on berries and very rough food. William Drummond a Scotch settler from Virginia became the first governor of N. C. and lived in the Albemarle region, and the Legislature met at large farm houses as there was no city or town here in those days.

In the year 1672 Rev. Fox, the founder of the Society of Friends, and William Edmundson his companion made a visit to this section of the state. They came from Maryland and passed through Nansemond county, Virginia, then through the forest to the settlement in N. C. Edmundson came first and held a service at the narrows of the Perquimans river where Heartford now stands. This was the first religious service ever held in the state. The Friends were very much shocked at the men who smoked their pipes during the silent part of the service, yet they had some conversions during the stay of 18 days in Carolina, and the Friends have been strong in this state ever since that time.

In 1677 there was a rebellion against the government in this section because the people did not want to be disturbed by the Established or Episcopal Church.

In 1705 Mr. Charles Griffin established the first school in this section of the state, and he was followed by Mr. Mashburn, who taught a school at Sarum (or Sarem) near the Va. line, and the next year the first paper money of N. C. was issued.

Col. William Bryan of Westover, who has left an account of surveying the N. C. & Va. line in 1728 give us a view of life in this section at that time as he passed through this section on his way to Edenton with his Chaplain to baptize children and to marry such as wished that ceremony performed. Says he: "The line left Somerton chapel two miles in

Va., and there was then no church in the state of N. C. Edenton the Capital at that time being the only town of its size in the world so far as he knew that had neither church, mosque nor synagogue." Continuing he says that "in Carolina the people lived with less work than anywhere in the world" From this we see that church work was some what behind in this section in the early days.

The Friends in this section are almost as old as the civilization. The next denomination that becomes established was the Baptists, their first church in the state dating back to 1727, and the second to 1734.

It was not until 1772 that Joseph Pilmoore preached the first Methodist sermon in Currituck county, N. C. He was a Methodist preacher who came over from the Old Country to help plant Methodism in America. The first record that we have of a Methodist sermon in Gates county, however, was that by Bishop Asbury at Knotty Pine chapel about six miles north of Gatesville in 1782. It is probable, however, that Bishop Asbury preached at some place in Gates county in 1880, as on Saturday July 8th of that year he came to Cypress Chapel, and there met Rev. James O'Kelly the founder of the Christian Church in the South, and in his "Journal" he notes the fact that there was preaching at Green Hills the following day. The location of this place is not known today but it is likely that it was in N. C. as they were going through the eastern part of the state. The second Methodist church organized in the county was Savage's near Va. line in 1811. It is also related that before there were any Methodist churches in this section of the country Bishop Asbury, and his collaborators would visit private houses, and that the neighbors would gather to hear preaching. For a number of years this part of the Methodist connection belonged to the Va M. E. Conference.

After the separation of Rev. James O'Kelly, and the thirty or forty other ministers from the Baltimore Methodist Conference in 1792 it was some time before the Christians had a church in this section of the state. The first Christian Church was built in Heartford county by Rev. Francis Williamson and was called Bethel, and the builder acted as preacher, and he was followed by his sons who were ministers. They later moved to Ohio, and assisted in the organization of the Christians in the West. Later Bethel became extinct, and its location is unknown today.

The Christians in this section trace their beginning to Rev. Uriah Rawles, and

his brother Risop Rawles who lived in this vicinity, and represented Gates county in the N. C. Legislature in 1820. Mr. Risop Rawles came from the Holy Neck section of Nansemond county, Va. and when he came to N. C. he brought with him the love of his, the Christian Church. His brother Uriah visited him and preached in this community, and in the course of time an opportunity was presented to start a new Christian Church in this section. In 1832 the Eastern Va. Christian Conference in session at Providence, Norfolk county, Va adjourned to meet the next session at Damascus Church, Gates county, N. C. in the neighborhood of Bro. Risop Rawles. The Conference met pursuant to adjournment on May 3, 4, 5, and 6, and the first item of business reads as follows:—"Motioned and granted; that the church at Damascus be received into full connection with this Conference, and that Bishop Rawles and James Costen their messengers take their seats. Number of members at that time six." The seventh item of business of that Conference is as follows, "Motioned and agreed that Elder Uriah Rawles be appointed pastor of Damascus, Gates county, N. C."

The next year this church reported to the Conference at Holy Neck, Nansemond county, Va. 8 members. At first it grew very slowly, and it was not until 1850 that they reported 9 members, and Risop Rawles, James K. Costen, and James Alpin were usually the delegates or messengers, showing that these were the prominent members of the early church. Before 1860 the slaves belonged to the same church as their masters and the old record still has the name of the old slaves who were members of this church.

In the late forties Rev. W. B. Wellons, the great Southern leader among the Christians came on the arena of action as a young man, and on one of his first preaching tours as an itinerant he went to Gastenville on "Court Day" and put out an appointment to preach at Damascus, and from then on he continued to visit this section, and as was the case in every section where he went it was not long before Damascus took a new life, and in 1851 reported 67 members to the Conference, and by 1854 she reported 126 members.

At the time he took charge of the church it seemed that no record of the church had been kept, and the first thing he did was to put the history of the church prior to that time in the beginning of the church record. We give it as it now appears in his own hand-writing. "The Christian Church at Damascus in

Gates county, N. C. was first organized in the year 1832, and consisted at first of few members most of whom had withdrawn from the Methodist Episcopal Church on account of the rules of government in the said church.

"Elder Uriah Rawles was chosen their first pastor whoserved them faithfully until 1838 when Elder Joshua Livesay was chosen. He remained with them until 1840 when he moved to Portsmouth, Va., and the church was left without a pastor.

"For several years their pulpit was supplied by itinerant ministers of whom the names of Williamson, Apple, Berryman, Craven, Wellons and Hobby may be mentioned with occasional visits from Elder W. A. Jones and other local ministers.

"The church lost during this time several of their prominent members by death, and endured much misrepresentation and adversity, and, but for the untiring presence and ardent zeal of a few she must have sunk beneath the tide of opposition and affliction she was called to endure.

"At the Annual Conference of 1850 in November Elder W. B. Wellons withdrew from the Itinerancy and was employed to become pastor of the church at Damascus with several other churches." Since that time she has been one of the strong churches of the Eastern Va. Conference and has given largely of her members to Oak Grove Christian Church about five miles distant, and perhaps she has given some to Eures and Sarem.

She has sent out several ministers among them we mention Revs. L. L. Laster of the Valley of Virginia Conference, G. J. Green of the Eastern N. C. Conference and others.

The following have served as pastors in addition to those mentioned above:— James W. Wellons, 1862, P. S. B. Carbon, W. H. Boykin, C. A. Apple, R. H. Holland, E. W. Beale, C. J. Ralston, M. L. Williams, H. H. Butler, B. F. Black, R. H. Peel and J. M. Roberts.

The Eastern Va. Conference met at this place in 1833, 1851, 1887, and in 1912.

The first church building was destroyed by fire in April 1873, this having been started by some carters who were passing the church. It was rebuilt the same year, and in 1887 it was added to and repaired.

Considering all things the cause of the Christians has done well in this section, for with the exception of a few years there has never been a Christian minister located in this section, but they have lived in distant parts and were not convenient for their work. The four churches in this county need a live consecrated

man to locate in the county to uphold the Christian standard. Not that they have not good pastors, but a pastor needs to be convenient to his people.

CHRISTIANITY REASONABLE.

Reason is the prerogative of man, and probably of most heavenly beings. At least, we know of two who reason: God and his Son. God said in ancient times, "Let us reason together." The Son is in the likeness of the Father's glory. Therefore, we would believe that he reasoned, even if his teachings in this world, after he came here, did not prove it.

Reason is at the foundation, the basis of religious obligation.

Possibly nothing unreasonable can be binding in the way of requiring sacrifice for it.

All the evidences that are genuine, or of weight, testify that Christianity is reasonable. Its chief semi-abstract claims appeal forcibly to our reason, and some persons, simply on account of them, profess to be Christians:

That God is our Father; that he requires us to love one another; that we would do to others as we would have them do to us; that we should forgive; that faith, hope and love are elements necessarily interwoven with each other in the fabric of spirituality, and that the greatest of them is love; that philanthropy must be cultivated; that God requires of us, not according to that which we have not, but according to that which we have.

J. J. Summerbell.

Dayton, Ohio.

LIBERTY.

Dear Friends:

In behalf of the Aid Society, I desire to extend thanks to those who have so kindly assisted us in raising funds for our new church. We appeal once again for more dollars to complete the work. Following is a list of those who have recently subscribed:

Miss Mary Griffin	\$1.50
Mrs. Laura Boggs	1.00
Mrs. Flora E. Wolfe	1.00
Mrs. R. C. Cox	2.50
Mrs. O. Darke	1.00
Mrs. W. O. Ferrell	1.00
Mrs. G. R. Ellis	.50
Mr. W. A. Moore	.50
Amt. received from recital	5.75

Total amount in treasury for the past summer\$26.75

I trusts the brothers and sisters will be prompt in assisting the sisters to continue their good work.

Mrs. O. F. Hatch, Treas.,
Mrs. Blanche Trogden, Sec.
Mrs. H. F. Noble.

NOTES AND PERSONALS.

—Has your church a Woman's Missionary Society? If not why not?

—If you mean to help our Chapel Hill church now is the time; don't delay.

—Rev. H. F. Wolfe changes his address from Liberty, N. C., to Youngsville, N. C.

—Rev. J. M. Roberts has accepted the call to our Berkley, Va. church and has been installed as pastor there.

—Rev. R. L. Williamson, Luray, Va., is in a meeting at Newport. This is his third meeting and he has five more to hold, taking his time for the most part till April 1st.

—If you are going to help our church building fund at the University, help now.. This is the time of greatest need. The building is being rushed and bills are to be met.

...—Now for a commodious, comfortable, and comely Christian church at our State University. And all honor to Rev. W. J. Clements who is heroically leading in the meritorious enterprise.

—Mrs. W. T. Walters, Treasurer, Winchester, Va., in her Quarterly Report in our Woman's Missionary Department shows that some of the women are organized and are at work for missions at any rate.

—Rev. W. H. Garman's heart is rejoiced indeed. Read his Lambert's Point letter elsewhere—68 confessions and 51 additions as a result of a recent meeting. The good Gospel is not losing its power in those quarters.

—Rev. W. D. Harward of our Newport News church is in a series of meetings, Rev. D. A. Keys of the South Norfolk church assisting. "There were many requests for prayer in our service last night. The meeting continues next week."

—The good people of Wadley, Ala., would not let Rev. G. O. Lankford leave, as it became known that he was to go to Cragford. So Bro. Lankford's address remains, Wadley. The people of Wadley showed wisdom and loyalty in that.

—Mrs. W. S. Daniel of Virgilina, Va., writes "We want to organize a Woman's Missionary Society in our church." Good. We wish some good woman in every church in the whole Southern Convention would decide likewise, and never stop until they saw a nice, vigorous Society living and at work in their several churches.

—So our handsome church building goes up in neat appearance and handsome shape, at the State University, Chapel Hill. Good. We ought to have had a church there ten years ago. Now altogether for help in a good cause. Send

Rev. W. G. Clements, a check and make his great heart glad.

—Dr. W. W. Staley, writes December 2 "Florence Harvey Cheatham is on the turn of the tide after being at death's door." The Doctor was called home by wire last week on account of the critical illness of his grand daughter, and we learn with pleasure that the child is improving.

—Our Brother, Jno. L. Carr, who was so anxious to see a Christian Church started in High Point has moved to Danville, Va., and says he hopes to see a Christian Church established in that thriving city at no distant date. Bro. Carr says he is willing to do all he can to that end.

—The writer learns with deep regret of the death of Brother W. T. Young, at Youngsville, N. C., last Sunday. He was a familiar figure at our Eastern N. C. Conference, and no man was more devoted to his church and its enterprises. His work will live after him, and the great, good deeds he has done will bless others for years to come.

—Well did anybody ever! Col. Wade Harris of The Charlotte Daily Observer pounded! Yes, Siree, pounded in regular preacher fashion. A great old box by express with hog and hominy and linked sausages and such! If the preachers don't look to their laurels the editors will usurp their glorious prerogatives, yet. This is indeed a Progressive time. Next.

—Rev. W. W. Staley, D. D., Suffolk, left Monday 2nd for the Federal Council of the churches of Christ in America in session this week in Chicago, going as a delegate from the American Christian Convention. This writer regrets immensely his inability to go on a similar mission, for the promise is for a great gathering of zealous Christian workers. But an editor—oh! well an editor can't have all the pleasures and privileges of life.

—The Woman's Mission Board of the Western N. C. Conference was in session at Elon College, November 29th. This Board consists of Mrs. W. H. Carroll, Burlington, N. C., Chairman; Mrs. T. A. Moffitt, Ramseur, N. C., Secretary and Treasurer, and Miss Myrtle Lawrence, Elon College, N. C. The Board at this meeting planned the work in the Conference for the coming year, resolving to push the work and endeavor to organize a Woman's Missionary Society in every church in the Conference the coming year if possible.

—The splendid historical sketch by W. E. McClenny of the "Christians in Eastern Carolina" appearing elsewhere is not a belated reprint of an article of the

same type by the same writer in The Virginian Pilot about the time Conference met at Damascus in October: but is a much improved and corrected copy of the same. It is a fine and exceedingly valuable historical sketch written in Bro. McClenny's most direct and forceful style and is full of deep and abiding interest from start to finish. We hope many will read it, for it is very suggestive indeed, and thought provoking.

—Rev. W. G. Clements is certainly making a worthy and meritorious effort in behalf of our Christian cause and church at the University of North Carolina. He reports the handsome building going up in fine shape; that three fourths of the bricks are laid and that the people are greatly pleased with the appearance of the building. Now is the time for Sun readers to help in a most worthy undertaking. Send a contribution to E. W. Neville, Secty., Chapel Hill, N. C., or to Rev. W. G. Clements, Morrisville, N. C. It will be greatly appreciated and will certainly aid a worthy cause and a meritorious cause at a needy time.

—In "Young People" of Philadelphia, the noted Baptist divine, Dr. J. B. Gambrell thus concludes an article on "Why I am a Baptist." "I am a Baptist because John was, Jesus was, the Apostles were, the first churches were, and all the world ought to be." Whoopee!—ree—rah! Or any thing else to indicate that our breath is taken! Now; If the beloved Dr. Gambrell will prove to us, from the Bible, that John forbade any at the communion table with him save those who were immersed, or that Jesus made immersion a test of communion or fellowship, or either or all, one or many of the Apostles did so, or that "the first churches" barred from their membership all who had not been immersed, or communed at the Lord's Supper with such as had been immersed and with none other, then I give my word of honor that I will join the first Baptist church I can reach, that will take me in, agreeing here and now to be immersed again according to all the demands and solemnity of the law, now and forever more.

Imagine John, imagine our Lord Jesus, imagine the apostles, imagine, if you can, "the first churches" as they went to commune at the Lord's table enquiring if all present had been immersed, and that, too, by an immersionist and one who believed in immersion only, and if any had not they were not invited and would not be welcome!

The idea of task and burden is eliminated from the life where loyalty holds sway.—Rev. James McCord.

SUFFOLK LETTER.

Miss Emmie Jones, the second daughter of Mr and Mrs. Wm. H. Jones, was married in the Christian Church on Wednesday evening, November 27th, 1912, to Mr. Horace Whaley Phillips, Lumberman and only son of Mr and Mrs. Horace B. Phillips. Both families reside in Suffolk. The church had been elaborately decorated and the weather combined the brightness of late summer and the atmosphere of early winter.

Hulcher's orchestra of Suffolk rendered the bridal music accompanied by the pipe organ.

Friends from far and near crowded the large church auditorium and the quiet during the ceremony was beautiful as the beauty of an undisturbed lake. Hearts seemed to beat in sympathy with the seriousness of the marriage vows while faces glowed with the spirit of happy nuptial hour. Electric lights and candles mingled like old and young in harmony while stars watched the throng and the bridal party as they left the church. James M. Wiggins of Winston-Salem, N. C., J. Thorton Withers, A. H. Hargrave, and William Trutt ushered the great audience. Miss Doris Jones and Miss Margaret Phillips, sisters respectively of the bride and groom, entered the church with groomsman L. Pretlow Holland, and J. Ross McNeal of Burgaw, N. C.

Mrs. J. Thomson Withers, sister of the bride, was dame of honor, and her little daughter, Sarah, acted as flower girl and scattered daises before the bride from a basket of gold and lavender.

Miss Emmie entered the church on the arm of her father who gave her away. The groom was attended by his best man, George Robertson of Disputanta, Virginia.

The orchestra rendered "I Love you Truly" during ceremony. Rev. I. W. Johnson and the pastor were at the altar where the final words were spoken.

The bridal party, the relatives and friends of both families, enjoyed a delightful reception in the Jones home on Bank street where elegant refreshments were served and the orchestra loaded the air with sweet music. The home was also decorated and the beautiful flowers, the enchanting music, the delicious refreshments, and the happy company made night as bright as the day.

The young couple left on the night train and will tour Europe before their return to Suffolk where they will make their home. If their life is pictured in their marriage day it will be bright and

crowded with good friends. Their life, so far, intimates that they will be among the same, religious and practical members of Suffolk society in the years to come. Miss Jones is a teacher in the Sunday school and from a child loved to aid people in destitution or distress. Hundreds of loyal hearts wish them bon voyage and will pray for their safe return from beyond the seas, after they have seen the footprints of history and the art-glories of Europe and the great cities of the countries that control the wealth and the power of the world.

Such an occasion furnishes the refreshing reflection that the marriage altar is the bulwark of human society and the citadel of civilization. Inside of the broken vows and wrecked homes and divorce courts, there is a vast army of happy homes and devoted hearts, and this army, like the army of God the young men saw when his eyes were opened, is greater than the army the world usually sees. The family altar is greater than Gibaltars and domestic love is mightier than dreadnaughts. The home is the impregnable fortress of our Republic.

W. W. Staley.

ELON COLLEGE LETTER.

The Teachers' Assembly of North Carolina met in Greensboro during the Thanksgiving Season. So did the teachers of Va. at Richmond and likewise the Southern Education Association met in Louisville, Ky. I attended part of the session of the first and read accounts of those of the other two. In addition to this I listened to two debates at the College respecting educational theories. The teacher, it would seem, is about to come into his own, even at the turkey season.

The thing that has impressed me in all these assemblies and occasions is the existence of a well defined program of action radically to change the public schools from being trainers of the mind primarily to become trainers of the hands for the industries of life. The N. C. teachers heard three addresses on three separate evenings and every one of them insisted on vocational training as the only aim of the public schools worthy of a democracy.

They would make the school an apprentice school for the trusts and corporations. Apprenticeship is a costly process. The great industrial companies would like to avoid expenses. They persuade the educators to support the educational system of the country to furnish them the longed for relief. And the

educators are blindly pleading their case for them, and declaring that in so doing they are rendering the citizens the best possible service.

They cite us to Germany and the vocational training of their schools. But they forget that Germany is an empire and has schools for the classes, and then for the masses of her citizens, four distinct sorts of schools, and that all must be treated alike in our country.

It will mean if this program is put into practical operation, that the man who goes to college will have to get his education in a private high school, and this will deter many from higher education. In a democracy there is no ruling class, save the educated, and no aristocracy save the cultured. These new lights in education would make our country a giant mill or workshop. They would render a materialistic age more materialistic, and fasten the eyes of the people on the muck-rake eternally with never a look at the stars. It is a recurrence in another form of the eternal weakness of democracy—the tendency to level down the highest to the position of the lowest rather than to lift the lowest up to the position of the highest.

W. A. Harper.

THE ASSISTANT PASTOR.

Every church in Methodism can afford to have an assistant pastor, for the necessary expense is comparatively small. Dr. Geo. C. Wildwing, of Newark Conference, says of the Christian Advocate: "The paper is an excellent assistant to the pastor." He then proceeded to illustrate the method which he pursued for many years with this "excellent assistant," and says: "Early in September, as I was about to begin my fall round of pastoral visitation, I would send for fifty sample copies of the Christian Advocate. These I would place upon the small table at the rear of the audience room, in plain sight of the people as they passed out of the church. I would make a plea from the pulpit for the 'Great Official,' as Dr. Curry used to call it, and urge every family not already subscribers to the Christian Advocate to take a copy as they passed out of the church. Usually all of them were taken by the close of the day. In my pastoral rounds I carried a copy of the paper with me and thus made a personal canvass of my church for it each fall. At the end of each week I sent in to the office the list of my new subscribers. In my first year in a new church I usually sent a long list of new subscribers."—New York Christian Advocate.

Sunday Schools and Christian Endeavor.

This department under the direction of Young People's General Convention. Frequent news items from Sunday schools, organized classes, and C. E. societies are desired. If you are interested in either or about to organize, address the department's editor,

CHARLES A. HINES, Editor and Cor. Sec.,

Greensboro, N. C.

Midweek Efficiency.

An Ohio society tells how it added to its efficiency by attacking the section in the Efficiency Standards calling for the support of the mid week prayer meeting. The society was divided into four sections, one for each Wednesday in the month, and to give the work a good send-off a surprise was planned for the first Wednesday in July.

All names on the church roll were divided among a number of Endeavorers, and by telephone or card all were quietly notified to come to the prayer meeting that week. As a result the usual attendance of twenty or thirty jumped to 125. Young ladies dressed in white and wearing Christian Endeavor ribbons and white carnations acted as ushers, and a male quartette furnished special music.

The plan not only increased the attendance at the midweek meeting, it also increased the interest on the Endeavorers at that meeting. All clear again.

A Society of Three.

Surely one of the smallest societies in existence is at Concord, Neb. It consists of father, mother, and daughter. It came about in this way. In Colorado, where the family lived at one time, the daughter had been an Endeavorer, but on moving to Concord they found that there were no available church privileges. One Sunday the daughter said: "Let's have Christian Endeavor. I believe I can lead the meeting." She did it, and the family have been holding a weekly Christian Endeavor meeting ever since.

That this family might have a church home they recently came twenty-six miles to unite with the church at New-astle.

NOTES ON C. E. TOPIC, DEC. 15.

"Teachings of This Year's Sunday School Lessons That Have Inspired Me" Ps. 119: 9-16—

The greatest institution of the church is not the college or the theological seminary, or even some one of the great and ancient societies of the church, but the Sunday school. The Sunday school is not the church, but it is something which has been instituted by the church to perform

a special kind of work for and in connection with the church. While it is not the church, it is nevertheless a most important agency of the church.

As the Sunday school is not the church, but an institution of the church, it should not be regarded as a substitute for the church. It is not even the young people's church, as is sometimes suggested and as it is sometimes practically regarded, where children attend the Sunday school and do not go to the church service.

The Sunday school is a place for the worship of God. In all the teaching, singing, praying and speaking, let this fact be kept constantly in view. The glory of the Sunday school is the Open Bible, the Living Teacher, Conversion and Christian Training. The well-manned, well-conducted Sunday school is the most effective evangelizing agency of our times.

Golden Text Hints.

I. I. Heb. 11:6. Faith, like that of Zacharias, pleases God because it enables the one who has it to draw close to God and obtain the blessings God wants him to have.

I. II. Luke 1:68. God visits His people, as He visited Elisabeth and Zacharias whenever His people open the door and invite Him in.

I. III. Luke 2:11. "Unto you" Christ was born; just for you. He is the Christ of each separate Christian, just as if there were only one Christian in the world.

I. IV. Luke 2:30-31. Anna and Simeon saw the Messiah in the infant Jesus because they were looking for Him. We do not see what we are not looking for.

I. V. Isa. 45:22. The wise men, coming from the ends of the earth to the Bethlehem manger, were the first of a long procession that continues to this day.

I. VI. Luke 2:49. Christ's recorded word declares that He must be in His Father's house—or, as it may be translated, about His Father's business. His Father's house and His Father's work were closely connected in His mind.

I. VII. Matt. 3:2 "Repent" summed up John the Baptist's teachings. Christ went further, giving us the power to reform after repentance.

I. VIII. Heb. 2:18. Christ's temptation points out to us the way of escape

from our temptations, Christ's way, the way of the Bible.

I. IX. Matt. 9:37, 38. Christ's first disciples were few indeed, but see what He accomplished through them. He can do as much through any one who will submit to Him.

I. X. Matt. 8:17. If Christ were here in the body, we should take to Him our bodily troubles. But He is here as really as if He were in the body.

I. XI. Ps. 103:2, 3 The significant fact about the healing of the palsied man is that his four zealous friends let him down through the roof to Jesus. Have we been equally eager to bring any one to Christ?

I. XII. Mark 2:17. Christ associated with sinners, but only to change them into saints. He allows us to do the same, with the same purpose.

II. I. Acts 2: 32. The resurrection of Christ is the best-attested fact of history; therefore our immortality in the best proved truth of philosophy.

II. II. Mark 2:27. When Christ said that the Sabbath was made for man, He did not mean that it was made for man to destroy.

II. III. John 15:16. If we obey Christ, the responsibility for our work is not ours, but His that sent us.

II. IV. Matt. 5:8. The climax of all experiences is to see God, and so the best of all Beatitudes is that for the pure in heart.

II. V. Luke. 12:15. It is not necessary to be like Lazarus in this life in order to be like Lazarus in the next life, but it is necessary to be willing to be, if God wills.

II. VI. Rom. 13:9. To love one's neighbor as one's self does not mean that we are to pamper our neighbors, because Christ would not have us pamper ourselves.

II. VII. Rom. 13:8. Our neighbors are not only those that live next to our houses, but those whom God has given us an opportunity to reach, and thus placed next to us.

II. VIII. Eph. 4:25. Speech is the bridge over which we have all our communication with others. If we do not speak the truth the bridge is rotten.

II. IX. Matt. 6:1. Righteousness has no relation to men; it has relation only to right. Considerations of men's opinion will often turn us away from what is right.

II. X. Jas. 1:22. Lives that are built on words alone are like houses built on the sand. The little words are like the sand grains, sure to slip out from beneath.

II. XI. Luke 7:28. The more we study John the Baptist, the more we admire that majestic figure; but Christ in us can

make us far stronger than John the Baptist.

II. XII. 1 Tim. 1:15. If we can turn away from such as the penitent woman, and congratulate ourselves that we are not such as she, we are congratulating ourselves that we are not among those for whom Christ came to earth.

III. I. John 3:19. The Pharisees hated Christ because they were so different from Him. The more we are like Christ, the more we shall love Him.

III. II. Jas. 1:21. Half of life is wise receiving, and the other half is wise giving. Christ teaches us both.

III. III. Matt. 6:10. It is foolish to pray, "Thy kingdom come," if we do not receive it where it has really come, at the door of our hearts.

III. IV. Matt. 13:30. We are either wheat or tares. Many of us are trying to be a cross between the two.

III. V. Matt. 6:23. No great thing can be postponed for a lesser thing. Heavenliness will never allow itself to be postponed for worldliness.

III. VI. 46:1, 2. The presence of Christ will change any storm to a calm; the absence of Christ will convert any calm to a storm.

III. VII. Mark 5:1. Christ is always adding us, as he bade Jairus' daughter, to rise from weakness to strength, from sickness to health, from death to life.

III. VIII. John 1:11. The pathos of Christ's life is that He was trying to redeem, not enemies, not strangers, but His own dear children; and they rejected Him.

III. IX. Rev. 2:10. John the Baptist carried his faithfulness to the point of death, and thus carried it to the point of life.

III. X. Matt. 10:40. Christ did not send forth John or Peter any more truly than he is ready and eager to send forth you and me. The only difference is, they went!

III. XI. Matt. 11:28. Christ does not call to Him the lazy, the luxurious, the idle; He does not promise to give them rest; He promises that only to laborers.

III. XII. John 6:35. Christ fed only a few, comparatively, with material bread, but He put all the world in the way of obtaining what is far more valuable, the bread of life.

IV. I. Matt. 14:27. Christ's "Be of good cheer," that rang out of the storm-tossed Sea of Galilee, is to be heard in the midst of every storm of life, if we will listen for it.

IV. II. Rom. 14:7. The three things that make up the kingdom of God—righteousness, peace, and joy—do not stand by

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themselves; they are all "in the Holy Ghost."

IV. III. John 6:37. Those that come to Christ, though the veriest heathen, will not be cast out; but we shall be cast out if we do not take Christ to them.

IV. IV. Mark 7:37. Christ still opens ears—those that are deaf to His loving call; and He still opens mouths—those that are dumb and will not speak His praises.

IV. V. John 8:12. There is only one way to get the light of life, and that is to follow Him who is the Light. We can never get it by sitting still.

IV. VI. Isa. 5:11. For the sake of indulging their passions men will take pains that they will not take for the sake of their better natures. That is one of the evils of strong drink.

IV. VII. Matt. 16:16. Peter's great confession of Christ as the Messiah was of value to Peter only as far as it involved the determination to follow Christ as his leader.

IV. VIII. Luke 9:35. God has given sufficient testimony to Christ to convince any one that will be convinced. It is not a matter of witness but of will.

IV. IX. Mark. 9:23. Faith has no boundary. We can journey forever in that blessed country.

IV. X. Matt. 18:10. Nothing is closer to God than a little child, except an old person with a childish heart.

IV. XI. Eph. 4:32. We are not to forgive another because he deserves forgiveness, but because we ourselves need it.

IV. XII. Isa. 9:6. The birth of Christ is the central fact of human history; is it not also the central fact of divine history?

"A LOVELY PIANO"

You ought to see the letters we are receiving from the enthusiastic members of the Christian Sun Piano Club. Here is a sample from a South Carolina lady:—"The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes:—"The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

Write for your copy of the beautifully illustrated new club catalog. Address: Ludden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.



WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT OF THE SOUTHERN CHRISTIAN CONVENTION.

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Mrs. H. W. Elder, Richland, Ga.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., assisted by the other members of the Board, to whom all items of missionary interest and matter for the Department should be sent.

MISSIONARY PROGRAM FOR DECEMBER 1912.

Two or three songs.

Scripture lesson, John 3:16-22.

Chain of prayer.

Roll-call: Responses in a sentence characterizing the one thing that has helped me in the year's work.

Open Parliament: What new plans can we inaugurate the better to accomplish our desired ends.

Lord's prayer in concert.

Essay: How Christ Taught Foreign Missions.

Song: Special Music if possible.

Essay: Our Opportunities.

Special prayer for our Missionaries.

Short business session.

Mizpah Benediction.

Woman's Missionary Board Report.

Nov 26th 1912.

Quarterly report of Treasurer of W. H. and F. M. Society of S. C. C.

Receipts:

Regular Funds— N. C. and Va. \$13.20
W. N. C. 12.87
Va. Valley Central \$15.32 41.39

Specials:

E. V. Conference \$29.00
W. N. C. 12.50 41.50
44.50

Disbursements:

Miss Mary Powell 41.50
Mrs. W. H. Carroll 3.00
44.50

Bal. for quarter 38.39

Societies contributing in the following
Conferences: N. C. and Va., Pleasant
Grove, Eastern Va., Rosemont, Franklin

Portsmouth, Memorial Temple, W. N. C.,
Ramseur, Antioch, Spoon's Chapel, Burlington, Va. Valley Central, Winchester, and Bethlehem.

Mrs. W. T. Walters, Treas. W. H. and F. M. Society of S. C. C.

OUR PURPOSE AND PLEA.

By Mrs. W. A. Harper.

"Go ye into all the world and preach the Gospel to every creature," said the Master in His final command to His disciples. We purpose through our Woman's Home and Foreign Missionary Society organizations to answer the challenge of this command of our Lord. Some of us women, we trust, through these organizations and through the mission study classes which will be a part of their special work, will be influenced to give our lives to the missionary work, and all of us through the ten cents per month we expect to contribute to missionary cause shall help send the Gospel to those who do feel called to become evangelists of the good news to those who otherwise would not hear it at all.

We, who live in a Christian land, do not fully appreciate the distinct joys of the Gospel. We cannot understand the suffering and the misery of the poverty of life and spirit of the heathen. Wherever the Gospel has gone, it has carried social uplift and material prosperity. From the standpoint of social and material progress, then, the Christian world would be under obligation to carry the Gospel to the heathen. But we do not put our obligation on a plain so low as this only. We base our obligation on higher ground—on the spiritual uplift, the spiritual freedom and joy of inner life that the Gospel always carries with it, and we would consecrate our efforts as an organization, not on social settlements and educational measures in the secular way, but on the preaching and teaching of the Word, and we would do this because experience has certainly demonstrated clearly that the most adequate sort of social and material progress can be arrived at only when the heart has first made a corresponding progress. The Gospel is a heavenly process. When the soul is uplifted towards God by its benign and beneficent influences the social and material aspects of life cannot be kept down. The reverse is also true: that social and material progress cannot endure, tho they may be developed, without purity and uplift of the individual heart of whatever social order. Witness the rise and fall and decay of such gorgeous civilizations

as those of Egypt, Babylon, Palestine Greece, Rome. We women are sure that our purpose, to assist in our small way in the evangelization of the world, is right because we are in it endeavoring to fulfill the command of Him, who knew with a perfect knowledge.

And our plea cannot be wrong, since our purpose is right. If we cannot go, we can certainly send, and we should. I believe also that we shall. We have been doing nothing so long that it seems almost impossible to do anything now, but we are not discouraged and must not be discouraged. When we read of the impoverished condition of our Home and Foreign Mission Treasuries and of the deficit in them that each year grows larger, while the work undertaken by them becomes less and less, it is not time for discouragement, but for encouragement, in that God is showing us plainly where the way of duty leads. We cannot deny that it is our duty at once to come to the rescue with our monthly ten cents—a pittance, 'tis true, but enough such pittances will fill our mission treasuries to the overflow and thrill the entire Church with a new enthusiasm from evangelization.

A church without the missionary spirit is a dead Church. A Church in which the missionary spirit is weakening is a dying Church. Shall we let our church die? It must die, unless the Christ-spirit animates it, and that spirit is distinctly and essentially missionary. In the Miami Ohio Valley a century ago a non-missionary Church had all the church membership. It was a church that was narrow, without horizon, without vision. Today there is not a single church of that denomination in all that fertile valley. Why? God cannot prosper a church that exists for itself alone. Shall a similar doom come upon us? Not so. We shall answer the challenge, not only with our money, but with our prayers and our lives, and in so doing we shall bless ourselves far more than we shall bless our unfortunate brothers and sisters, who are without the gospel. In working to save others, we shall assuredly save and bless ourselves.

WHY BUY RED CROSS SEALS?

Why you should buy Red Cross Christmas Seals, may be answered most effectively in the words of a twelve-year-old boy in the Duluth (Minn.) schools, who gave the following as his reason in a composition on this subject:

"The reason I put Red Cross Seals on my Christmas gifts is because every seal I use counts one cent toward stamping out tuberculosis in the city and for the maintenances of hospitals for that pur-

pose. The seals are also used to raise funds to teach people the value of fresh air. Another reason I buy them is because my father died of tuberculosis and I buy them so that other little boys and girls won't lose their fathers as I did. Another reason is that if I am ever threatened with tuberculosis the doctors will have a fund to try to prevent it."

The Christian Missionary Association.

The Christian Missionary Association of the Eastern Virginia Conference has become an important factor in the work of the Conference. It is at present standing by the work at Newport News, Portsmouth and Winchester, Virginia. The purpose of the Conference Association is to supplement what is being done by the conferences at certain mission points and aid in bringing them to a successful issue at an earlier date. We would be greatly handicapped in our conference work without the Association and its noble assistance. The Association roll as shown by the church annual for last year consists of 60 individual members, 11 Sunday schools, 6 churches 9 Sunday school classes, 4 Missionary Societies, 2 Ladies Aid Societies, 1 Christian Endeavor Society and 10 Member-Ships by the Sunday school convention.

At last session the receipts were \$980.00. We are asking that there shall be an increase of 40 in the enrollment at the coming session and that the receipts shall round out \$1,400.00. Twenty-four have already promised to become members of the Association at the South Norfolk session on December third, by paying the membership fee. Are there not 16 others that can be found? We urge every member to stand by the Association and keep up his or her own membership and besides try to interest some one else in the Association. We ought to have a great many more enrolled. We appeal to churches, Sunday schools, Missionary Societies, Ladies Aid Societies, Sunday school classes and Christian Endeavor Societies to become members. We must unitedly lay our hand to the work of the church. We need every member to help.

Finally brethren, let every member make a strong pull for the coming session of the Association at South Norfolk and make it the best we have yet had. Let's have the 40 new members. Everybody to the work.

J. W. Harrell, President.

"To the faithless the courage that is born of faith is inexplicable. To the faithful it is the only rational expression of belief in a God who is able to

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We publish Adult or Bible Class, Intermediate and Junior quarterlies, uniform lesson series; a Teachers' and Officers' Journal; a four-page weekly paper; a combined weekly lesson and story paper for pupils under 12 years of age; charts and cards for Primary classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.

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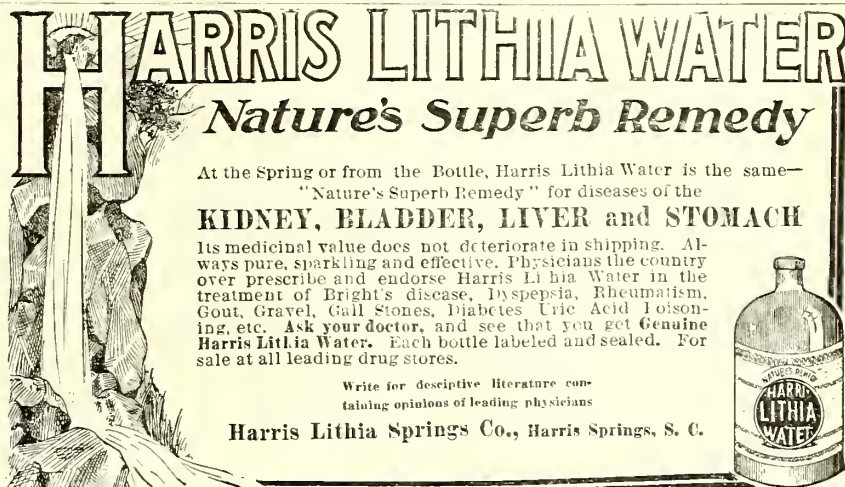
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and all inflammations of the organs of breathing, Vick's Croup and Pneumonia Salve is found to have a most happy effect, relieving the difficult breathing, encouraging expulsion of phlegm, reducing fever and assisting to rapid restoration of the patient. Free sample on request. Sold in 25c, 50c or \$1.00 sizes at all druggists, or by mail. The Vick Chemical Company, 34 Milton Avenue, Greensboro, N. C.

WANTED—Orders for fine frost proof cabbage plants, all varieties, \$1.25 per 1,000, cheaper in larger lots, satisfaction guaranteed.

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Meggetts, S. C.

WANTED A man or woman, all or spare time, to secure information for us. Experience not necessary. Nothing to sell. GOOD PAY. Send stamp for particulars. Address M. S. I. A., Indianapolis, Indiana

save to the uttermost."

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College

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Jas. L. Foster, Supt., Elon College, N. C.
 J. O. Atkinson, Chr. Board of Trustees,
 Elon College, N. C.
 E. Moffitt, Secretary, Asheboro, N. C.
 W. P. Lawrence, Treas., Elon College, N.
 C.

Amount brought forward\$5,235.33

DUES.

George Earl Rodgers25
 MONTHLY S. S. OFFERING.
 Wakefield, Va.1.10
 Palm St. Greensboro83
 Liberty, N. C.1.87
 Howard's Chapel, N. C.1.00
 Waverly, Va.16.61
 New Hope, Ala. (Birthday) 3.02
 Dendron, Va.5.00

SPECIAL OFFERING.

(From Alabama Conference.)

Collection7.70
 Walker Pearson5.00
 Annie Floyd1.00
 Dr. J. M. Welch5.00
 Mrs. Josie Fuller25
 Mrs. Terressa Denney.25
 Samuel Edge25
 Concert at Orphanage

Chapel17.70
 Rev. W. T. Walters5.00
 WATER AND SEWERAGE.
 Waverly, Va. S. S.10.00
 Rev. P. T. Klapp5.00
 WATER AND SEWERAGE.
 Waverly, Va.14.30
 Thos. Price2.00
 Cynthianna, Ind.9.35
 Mt. Gilead, N. C.4.25
 Turner's Chapel, N. C.3.61
 Graham, N. C.10.61
 Islandford, Va.1.71
 Pope's Chapel, N. C.10.00
 Six Forks, N. C.5.85
 L. A. S. Porterville Ch.5.00
 Jas. W. Benton5.00
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Indiana.5.00
 Lady Friend of Orphans...1.00
 Linville, Val. Va.8.50
 Mite Bok W. M. S. Suffolk. 5.00
 Mrs. F. L. Deavers1.00
 Bethel, N. C.2.00
 Infant Class, Holland, Va. 1.70
 Liberty, N. C.5.25
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 Miss Susie D. Allen5.00
 Mrs. A. R. James.1.00

New Hope, Ala.7.97
 Berea (Nan'sd) Va.30.00
 Third Ch. Norfolk, Va.27.65
 Union Ridge, N. C.11.35
 Holland, Va.14.48
 Bible Student's Class Hol-
 land, Va.7.75
 Mt. Auburn, N. C.:
 Mrs. Rebecca Watkins2.00
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 Myrtle L. Spain, Manson ..2.50
 Richard Spain, Manson, ...2.50
 Col. by Byrd Ellington9.50
 Col. by Lena M. Hilliard....8.10

Shallow Well, S. S., N. C.5.65
 Holy Neck, Va.19.11
 F. L. Williamson10.00
 Emporia, Va.7.00
 Long's Chapel, N. C.3.13
 Youngsville, N. C. S. S.10.00
 Primary Classes, Hartwick
 S. S.2.00
 Henderson Ch. and S. S.14.40

ENDOWMENT.

1st payment Mulholland ..400.00

Amount 42nd week\$807.75

Total\$6,043.08

To error in addition Report

May 14, 1912.10.00

Total\$6,033.08

My Dear Children and Friends:

On Thanksgiving morning every one was surprised to find the earth covered in beautiful white. The snow had fallen so quietly during the latter part of the night that not one of us at the Orphanage knew anything of it till we woke. The children were delighted and when the hour for service at the College arrived, they piled up in the two horse wagon and went in safety to the Chapel. There a program of Thanksgiving songs and recitations was given by the S. S. children of the town, in which our children joined. When the hour for dinner came they were hungry indeed and did full justice to the nice dishes that had been prepared for them. The following was our menu: Turkey, cranberry sauce, potatoes, tomatoes, ham, macaroni, celery, slaw, pickles, loaf bread, corn bread, crackers and cheese, peaches and cream, cocoanut cake and oranges. After dinner many of the children gave expression of thanks for the many blessings received. Short talks were made by our older people and the dinner closed by all joining in singing "Praise God from whom all blessings flow."

Some of the boys went hunting in the

afternoon, but think they failed to find much game as we have seen no results, however they had the pleasure of tramping in the snow and carrying a gun.

Several days after we are still giving thanks for fruit delayed, but which is still arriving. Surely the kindness of our friends has been like that spoken of by the Psalmist—loving kindness, and remembrance of it shall gladden our hearts for days to come.

DONATIONS.

Maj. Elizah Moffitt, Ashboro, N. C.

27.10 One box clothing.

From L. A. S. of Sanford, N. C. 5 quilts, 15 cans fruit, 2 pillow cases, 1 bureau scarf, 5 towels, 14½ yards gingham, 1 box candy, contributed by the following ladies: Mesdames K. B. Way, C. T. Gunter, J. D. Hart, Fannie Hunt, Charles Way, Ed Way, Fred Way, G. R. Underwood, J. D. Gunter, Harvey Woodell, and Missess Hattie Way, Pearl Way, Wilmer Hunt, Iva Woodell, Emma Hart, by Mrs. G. R. Underwood.

The L. A. S. Berea (Nan'sd) Va. One barrel containing 57 cans of fruit, 10 bottles yeast powder, one dollars worth soap and one pair shoes. By Mrs. J. W. Bryant.

N. Emporia, Va., by Mrs. L. D. Browning, 1 box containing 24 cans fruit.

Rosemont Missionary Society, Va. 2 nice boxes of 19 cans fruit, clothing, blankets, sew goods, etc.

L. A. S. Bethlehem, Va. One box of 53 cans fruit, clothing, hose, blankets, quilts etc., by W. B. Byrd for L. A. S.

A large box of canned goods, clothing, caps for boys given by the members of the Christian church, who live at Franklinton, N. C. They were aided in this by their friends of the Methodist, Baptist and Episcopalian churches. By Mrs. H. E. Pearce.

From Liberty Spring Christian church Va. 1 barrel containing 53 cans fruit. By Mrs. D. E. Rodgers.

From Ingram Christian church, Va. box of 20 cans fruit. By Mrs. C. V. Dunn.

From the Valley Va. churches, by Miss Ivie Andes. Collected at Singer's Glenn by Miss Emma Funk 2½ bushels wheat, contributors: Maj. Geo. Chrisman, John S. Funk, John Swank, Raleigh Swank, Mrs. Frank Lee. From New Hope by Miss Margie Earman, 2 bushels wheat, 12 cans fruit, contributed by Mr. and Mrs. I. Walter Lisky.

From Antioch: Mrs. Berta Argenbright ½ bushel wheat, 8 cans fruit, 6 lbs. lima beans, 2 ½ lbs dried corn. Mrs.

R. A. Henton, 12 cans fruit. Mr and Mrs. W. C. Wampler $\frac{1}{2}$ bushel wheat 12 cans fruit, $6\frac{1}{4}$ lbs soap. Mr. and Mrs. J. A. Andes, 1 barrel apples, 12 cans fruit, 6 lbs dried fruit, Mrs. Ed Deavers 2 cans fruit. Mr. and Mrs. J. W. Tate, $\frac{1}{2}$ bushel wheat, 4 cans fruit, $4\frac{1}{4}$ lbs. dried apple. Miss Edna and Lizzie Johnson 8 cans fruit, Mr. and Mrs. T. L. Deavers 1 bu. wheat, 2 cans fruit, Mrs. T. H. Showalter 4 pounds apples, 4 pounds soap, 1 gallon cherries, 1 gallon apple butter, $\frac{1}{2}$ gallon preserves, Mrs. A. J. Hopkins 12 cans fruit. Misses Maggie and Sophia Byrd 4 cans fruit. Mr. and Mrs. Frank Showalter, 1 bushel wheat $\frac{1}{2}$ gallon molasses. Mrs. B. F. Zirkle, 2 cans fruit.

Pleasant Grove, Va. 1 box of 52 cans fruit by Mrs. Minnie Cook.

1 pulpit for Chapel by W. A. and W. Long Thomas, Jonesboro, N. C.

J. W. Fonville, Burlington, N. C., $\frac{1}{2}$ barrel flour.

J. W. Harden, Raleigh N. C. 1 box oranges.

J. T. Rowland, Raleigh, N. C., 1 box oranges and apples.

Foster Shoe Co. 14 hats for boys.

Now for all these good things to eat and to wear we are deeply grateful to this large number of our friends who have so kindly and liberally helped us.

Now see what a fine financial report we present \$807.75! Don't you think that a fine one? We are sincerely grateful for the cash from whatever source; and the liberal offerings bid fair to swell this year's report far beyond any former year in our history. We rejoice at this splendid report to date, of \$6,033.08.

And now with this splendid report, allow me to introduce to you your new Superintendent, Rev. E. M. Carter, of Chipley, Ga., who takes charge December 1, 1912, and now to whom you will address all letters. I trust that the Cousins, the Sunday schools, the churches in every way, will give him their sympathy and hearty cooperation as they have done "Uncle Jim."

And now my dear children I say to one and all farewell. I appreciate your love for me and for the Orphanage. God bless you and may you grow to be noble men and women. To the members of the Churches, Sunday schools, and friends at large, I thank you for your hearty cooperation in every way in helping to accomplish what has been done in six years at the Christian Orphanage. I have tried to be faithful to the trust committed to my care and loyal to the church which placed this responsibility upon my heart.

I retire from my life's work feeling that I have done my best.

Yours faithfully,

Uncle Jim.

Dear Children:

We are having to do this week that which is indeed new, and untried to me, viz., take up the work of this department, and I don't feel at all capable of filling the place as it has been heretofore. Uncle Jim, with the assistance of Aunt Myrtle, has successfully brought the work to its present standing. It has been done by hard work and self-sacrifice. It is a work we are all proud of and we are not going to let it suffer. Then it means the same to us all now that it has all the while. I feel that I have a strong band of cousins and by the assistance of our friends we must make the work go.

I am glad to come to the Orphanage before Thanksgiving; and, if you could have seen us at our Thanksgiving dinner you could have known better how the offerings were appreciated. And, too, we did not forget to ask God's richest blessings upon the donors. So I will say, let us keep the Corner alive. Come with your letters, your dues, and your donations and we will do our best, God helping us, in this great work. Address

Yours fondly,

E. M. Carter, Supt.

Suffolk, Va.,

November 20, 1912.

Dear Uncle Jim:

I will write to you one more time before you leave the Orphanage, and send my back dues. I am sorry you are going to leave and know all the children are, with much love to you and the cousins.

Inclosed find 25 cents.

Your little nephew,

George Earl Rogers.

Thanks, little boy, Uncle Jim hopes you will be a faithful cousin in the future under the new superintendent.

Manson, N. C.,

November 25, 1912.

Dear Uncle Jim:

I guess you remember that I once belonged to your corner. But it has been quite a while since I have written. Still I have not forgotten you and your good work. I am very sorry we have to give you up in the work of the Orphanage.

Hoping that this year's Thanksgiving offering may be the largest the orphanage has ever received.

Your niece,

Myrtle L. Spain.

We remember you well, Myrtle, and

thank you for remembering us with this nice gift from you and brother.

THANKSGIVING.

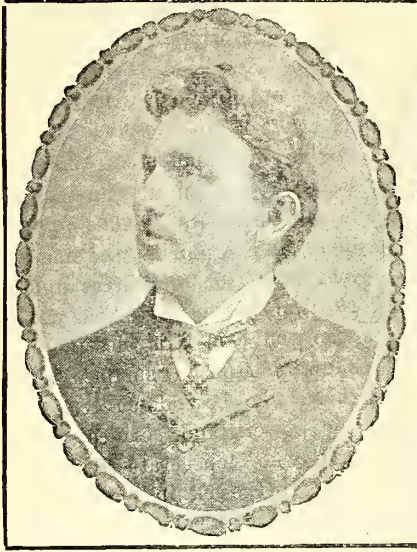
On this holiday, hallowed and sacred day, while many, yes millions, are passing it by unheeded and unnoticed, the great and gracious Creator is smiling upon us with His blessings in countless and measureless numbers. While millions of souls bow down in humbleness and with loyal hearts to thank and to praise, to bless, and to glorify, the name of the high and holy God who lives and reigns over us, who watches over and protects us, and who pours out His blessings upon us like showers from a summer sky, there are those who bow down to an evil god, to the powers and princes of this world, and who consecrate and dedicate their lives to those things and habits that soon tear apart and put asunder the blossom of their life and bring them to ruin and shame, to crime, and to disgrace. But those who neglect, who pass the good day by without sharing its fruits and fellowships, are divided into three classes as follows.

First. Those who have been deprived and denied the privilege of knowing the power, and majesty of a God who can and does testify and sanctify the heart and soul of men so that his way is full of hope and love. Of course the class referred to are those whose homes are beyond the boundless waves of ocean's deep, and who bow down to wood and stone, and linger and long for a God like our who can bring peace and satisfaction to the soul, comfort and consolation to the life, and make it full of light and love. How thankful we mortals should be that we are permitted to share the benefits and blessings of a land where mankind lives and lingers for righteousness, and is permitted to know and worship the only Creator and preserver of man. That we have the pleasures of homes where distance and space is an unknown item in our lives and where flowers and sunshine cover the entire land.

Second, Those who have been influenced by sin and shame until they have said in their hearts, "There is not a God." Those who have been taught in this fair land of ours, but who were trained wrong. My friends, what a blessing it has been to your life that you had a good father and a saintly mother. Yes, some one to mould and shape your life and character so that today you can join with your fellow traveler in singing praises and shouting notes of joy to God of the heavens for the blessings and benefits set apart to you and to your household.

Third, That class of men and women

FRANK CROXTON

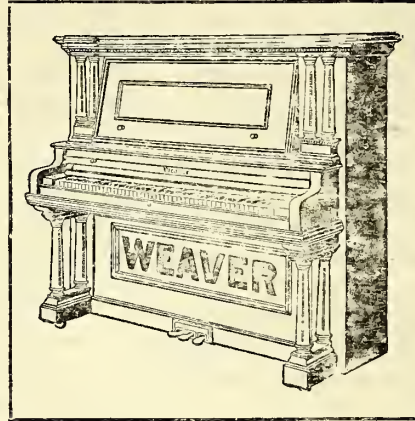


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That's It!



who are too busy to stop the wheel of toil and labor for one day to praise and to bless Him who permits them to labor and who gives them food, and raiment and strength to do and to perform the tasks of life necessary for their support Oh that men would stop in silence for a moment and think of the greatness and glory of Him who can and who does call a halt to the wickedness and carelessness of men and not only stop the labor for one day but who is able to take the strength of his muscles and powers of his mind and stop them forever.

My brother, the Lord takes time to search and to seek for everything needful for your support, and lavishes His bountiful blessings on you in a thousand ways, and why should you deem it wise and necessary to rush on without giving attention to the service and sanctuary of the living God. The poet sings this in our hearing, which sums up and singles out the one thing needful and necessary for us to catch a glimpse of His love and mercy:

"Count your many blessings, name them one by one,

And see what the Lord for you hath done
Count your many blessings, every doubt will fly,

And you will be singing as the days go by
Count your many blessings, money cannot buy,
Your reward in heaven nor your home or high.
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end."

C. B. Riddle.

A CAPITAL IDEA

Speaking of the Christian Sun Piano Club, here is a letter from one of our Club members, a Georgia Lady, which is a fair sample of the letters we are receiving every day. She writes:—"I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano we are just delighted with it. All our friends say they would like to have one *just like it*. It is just a beauty, and we value it more than anything else in the house."

Let us send you *your* copy of the beautiful new club catalog today. Address Luden & Bates, Christian Sun Piano Club Dept., Atlanta, Ga.

LAMBERT'S POINT.

I am sure that the readers of The Sun would like to hear from Lambert's Point. We have just closed a revival with great joy in the camp. This was one of the largest revivals that Lambert's Point ever saw. There were 68 conversions and 51 joined the church, and there are more to come. I am sure the devil was mad. He does not like to lose his followers. When I came to Lambert's Point nine months ago the membership was 33. Now we have 116. Thank God for His presence, and power. The old members are pleased with the new members and Thank God for them. Brethren pray for Lambert's Point, that God may lead this church onward and upward. I shall try and get our good Christian Sun in every home.

Rev. W. H. Garman, Pastor.

RITTENOUR.

Martha Anne Rittenour was born November 6, 1839, and died November 6, 1912, aged 73 years. Her husband died March 20, 1907. She was the mother of ten children, eight of whom are living to mourn her loss. Surviving her are also three sisters and two brothers. Since her husband's death she has made her

home among her children, her death occurring at the home of her daughter, Mrs. James Munch, near Dry Run. Sister Pittemour was a noble Christian woman and bore very patiently with a great deal of suffering for several months prior to her death. She united with the Christian church at Jappa about 38 years ago under the ministry of Eld. McCulloch. About 14 years ago while there was no pastor at Jappa she united with the Methodist church. The funeral services were held at Oak Level Methodist church, November 8, 1912. We believe she is at rest and awaiting the coming of loved ones on earth.

A. W. Andes.

THE YOUTH'S COMPANION FOR 1913.

The Youth's Companion appeals to every interest of family life, from house-keeping to athletics. It begins with stories of youthful vim and vigor, with articles which disclose the secrets of successful play in the great games, with charming tales of life at the girls' colleges. But the Companion does not surrender these readers when they have entered the more serious path of life. Mothers will welcome the page for the children and the weekly doctor's article. Fathers will find the important news of the day as it is, and not as it is rumored to be. The entire household will appreciate the sketches which touch gently on common foibles or caricature eccentricity. In short, for less than four cents a week The Companion brings into the home clean entertainment, pure inspiration, fine ideals, increase of knowledge.

Names rarely seen in tables of contents will be found in The Companion's Announcement for 1913, which will be sent upon request—with samples of the paper, to those not familiar with it.

Every new subscriber for 1913 will receive free all the issues for the remaining weeks of 1912; also, free, The Companion Window Transparency and Calendar for 1913, in rich, translucent colors—the most beautiful of all Companion souvenirs.

THE YOUTH'S COMPANION.

144 Berkley St., Boston Mass.

New Subscriptions Received at this Office.

Seekford.

Edna Irene Seekford, daughter of William and Emma Seekford was born June 5th, 1869. On the 19th inst. she was severely burned, from the injuries of which she died November 22. The funeral was from Newport church, November 24. A large congregation was present. May

TRUSS WEARERS
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MOUNTAINS OF THE BIBLE.

A Homiletical Excursion.

By J. J. SUMMERBELL, D. D.

The author of this book has set forth an historical fact not usually noticed,—that many of the most trying or helpful spiritual experiences of genuine religious heroes have been connected with mountains; but from the climax into which the reader is unexpectedly led, he will find that this is simply a unique way of demonstrating the truth of Christianity.

Briefly, the points of special interest in the book are these: It sets forth new views of Gethsemane and Calvary. In its didactic element it is useful for Sunday school teachers, Bible classes and young ministers. In its devotional bearings it will be helpful to the worshipful. In its freedom from creedism, although based on belief in the Bible, it becomes a safe guide for persons becoming alienated from disappearing dogmas, but searching after that Bible truth which conduces to righteous living—the form, kind and substance of that truth. And is of advantage in theological apologetics, for while free from the trammels of so-called, "orthodoxy" and the prejudices of opposition, it is deeply reverent toward the Bible, and finally develops into a commonly overlooked but forcible argument supporting the central truth of Christianity.

Cloth; 12 mo; \$1.00 net; by mail \$1.10. Order of The Christian Sun, Elon College, N. C.

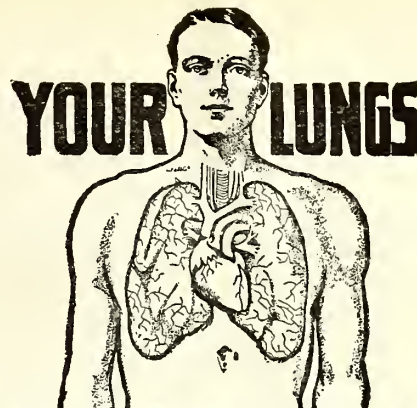
THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells how he was cured after years of search for relief. Hundreds have tested it with success.

(ADV.)

the Lord bless and comfort parents and relatives.

R. L. Williamson.



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
 Do you have night sweats?
 Have you pains in chest and sides?
 Do you spit yellow and black matter?
 Are you continually hawking and coughing?
 Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that Lung Germine, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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Organ of the Southern Christian Convention.

Organ of the Southern Christian Convention.

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Six Months - - - - - .75
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J. O. Atkinson, Editor, Elon College, N. C.

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For the South.

No. 81. 4:35 a. m.
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No. 41 4:10 p. m.
No. 43 6:00 p. m.

For the North.

No. 84 12:48 a. m.
No. 38 11:35 a. m.
No. 66 12:05 p. m.

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